A WARNING

rom the Spirit of Truth,

nto all Perſecutors, and Enemies of the Dear Children of God, who follow the Lamb, and are the Meek of the Earth.

plain Information, and Direction, for the Ignorant, who not the way of God, nor the Voice of his true Prophet, who is the Light, Life of Men.

nder viſitation of Gods truth, to the Inhabitants of the Town and Con- Fool.

Call and Warning of Love, unto the People called Anabaptiſts.

Queries to be anſwered with Gods witneſs, In the Profeſſors of the Scri- who have denied the Light, and life that gave them forth.

ible word to ſuch who live in Rioting, and Drunkenneſs, and unclean

true Voice, and Revelation of God, unto all the Sons and Daughters of the *Adam*.

Lover of the Seed of the Promiſe, a Witneſs to the Eternal Light and of God, and a friend to the everlaſting peace, of all mankinde, who have all, to follow the Lamb, in the pathes of righteouſneſs, truth and peace, ſe Eternal Teſtimony, I now ſuffer Bonds, and Afflictions, and am num- among tranſgreſſours, at the Houſe of Correction, in the Common Goal *Weſter*: Who am known to the World by the name of

William Bayly.

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ye when men ſhall revil you, and perſecute you, and ſhall ſay ner of evil againſt you falſly for my ſake, rejoyce, and be ex- glad, for great is your reward in Heaven, for ſo perſecuted Prophets that were before you, Matth. 5 11, 12.

is come, that judgement muſt begin at the houſe of God: the righteous ſcarcely be ſaved; where ſhall the ungodly and appear, 1 Pet. 4. 18.

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The Preface.

THe Lord at ſeveral times, have moved me (in his mighty power, and bowels of compaſſion unto their ſouls) to warn, and exhort the inhabitants of the Town of Pool, when aſſembled together, both in their Steeple-houſe, and private meetings, ſeeing in the Eternal Light, their miſerable eſtate, and blindneſs (which is the condition alſo of the whole world that lie in wickedneſs) whoſe meſſage they reſiſted, and much endeavoured to hinder, both by halling me out, before I had ſpoken, what the Lord moved me to declare unto them, both in their publike, and private meetings; And alſo by ſetting a watch, to keep the Steeple-houſe doors againſt me, which ſome were bound unto in a ſum of money, for a certain time to keep me out of their meetings, as the Sheriff who was one of them, told me with his own mouth, to whom I anſwered, let thy money periſh with thee, who thinks to ſtop, or limit the Spirit of the living God, and let all ſuch forever take heed, of withſtanding his powerful work (by bringing a many heavy burthens upon his ſervants) who will work to your eternal condemnation, except you repent, who are ſetled on your lees, and are willing to go in that way, and kept that peace, whoſe end will be everlaſting war, and deſtruction.

And I alſo was kept out ſometime, from their meeting, who were alſo afraid of the light, that manifeſts the hidden things of darkues, & made that their refuge to hide themſelves from the truth, even thoſe people, who are called Baptiſts, with whom for a ſeaſon I had my converſation, who alſo by John King one of their Treachers, being filled with envy, in the ſight of many witneſſes, on the day of their Humiliation, was with his violent hands thrown down on the ground twice, after he had halled me out of their meeting, who had in deceit, combined together, with their long prayers, to hinder truth from being declared amongſt them; at which time, I was moved of the Lord to declare againſt their feigned humility, deceit, and hypocriſie: And another time, when I was in my Chamber, and waiting in the Eter-

nal power of God, (in which the Souls ſalvation is wrought out with fear and trembling) the ſame John King, *in my preſence and many more, ſaid I was a ſlave, and veſſel of Sathan; And at the ſame time* Thomas Collier (*a chief Preacher amongſt them,*) *ſaid that I was going about, to ruinate my ſelf, and others, by giving my ſelf up to the power of the Devil; who ſaid alſo it was juſt with God, with all ſuch, and reproved me for being ſad, and ſorrowful, in that light Spirit of joy which muſt lie down in ſorrow; ſo this ſheweth their ignorance of, (and exaltation above) the man of ſorrows, who know not the houſe of mourning wherein is the heart of the wiſe, nor the ſadneſs of the countenance where the heart is made better, nor the preſence of God, and his voice, that ſhaketh the earth, and maketh the mountains to tremble; whoſe eyes are blinded, and fooliſh heart darkned, not knowing the light, life and power of Chriſt, for whoſe ſake, ſelf is to be denied, abhorred, and ruinated, the which words, and actions of theirs, and alſo their reſiſtings, and rebellings againſt the meſſage of eternal truth and ſalvation, were enough to leave them without excuſe, and to juſtifie God in the day of viſitation, if he ſhould have deſtroyed them for ever, yet notwithſtanding all this their rebellion, have the Lord in mercy laid it upon me (whether they will hear or forbear) to write a few words even in tender compaſſion, with bowels and tears of love, to their captivated ſouls, if happily they might return unto him, that often ſmiteth them, before the things of the eternal peace be hid from their eyes, wherein I have cleared my Conſcience (in this thing) in the righteous God of their blood, which will come onely upon the head of the rebellious.*

W. B.

A Warning from the Spirit of Truth to all PERSECUTORS.

GO to now ye high and lofty, rich and proud, men and women, weep and howl for the miseries that shall come upon you, your garments are moth-eaten, and your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; O ye whose feet are swift to shed innocent blood, do ye not heap up to your selves wrath, against the day of wrath, and revelation of the righteous judgements of God; O *Cain* thou hast rose up against thy brother, and slew him, but his blood crieth from the ground, and the cry of it is entered into the ears of the Lord God of Sabbaths; O thou envious and wrathful one, thy punishment will be greater then thou canst bear; O thou beast and false Prophet, you are both to be cast alive into the lake that burns with fire and brimstone, and to be tormented day and night for ever and ever; O ye mountains of prey, you shall be laid low, even to the dust of the ground, for the mouth of the Lord God hath spoken it.

Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble, saith the Lord God; O eternal Father of light and glory, rebuke the sea, and the company of spear-men, with the bulls and calves of the people, and let them know they are but men; O *Cain* thou art still a vagabond from God, with all thy sacrifices, thy rage is the rage of the heathen that know not God, (consider this all ye rash and wrathful people) and be you warned ye envious ones, (who

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are of proud *Hamans* flock) and repent ye ſtiff-necked and adulterous generation, for the judgements of the eternal righteous God, and plagues are coming upon *Pharaoh*, and all the hoſt of the Egyptians, and none of your liers nor enchanters (who have bewitched you for money) ſhall be able to deliver you, nor themſelves from the power thereof.

Therefore knowing the terrours of the Lord God, againſt all ungodlineſs and unrighteouſneſs of men, am I moved to warn and exhort you all, in the fear and dread of the Lord God of hoſts, to break off your high and grievious ſins, and iniquities, by turning and taking heed to the light of Chriſt Jeſus the Son of the living God, which (in your conſciences) manifeſteth your ungodly deeds and hard ſpeeches, that from the curſed ground in you proceedeth, whoſe root and branch is to be overturned, and cut down, and fruit to be burned, in whom the hard ſtony heart, and raſh, high, and proud ſpirit beareth rule, which never yet knew the ſacrifice of God in the broken heart, but in that ground which luſteth to envy, pride, and all unrighteouſneſs, have you been long ſacrificing, but it is no more accepted with God than *Cains* was, which cometh from the envious hypocritical ground in you, which is curſed and abominable unto God, for that is the firſt birth and childe of darkneſs conceived in the tranſgreſſion, and brought forth in the deceived nature (by the ſubtil Serpent) which is both earthly, proud, and envious, and is driven and ſeparated from the preſence of God, of whom the ſacrifice and offering of the ſecond birth (*Abel*) born after the Spirit, out of the tranſgreſſion and ſin, (his ſacrifice onely) is accepted, who is born out of the tranſgreſſion, againſt whoſe appearance, he that is born after the fleſh, (at whoſe door ſin lieth) is envious and wroth and ſtirreth up the powers of its darkneſs to perſecution.

Therefore all you proud, high and lofty ones, who are in the wilde and ſubtil nature of the crooked Serpent, who is curſed above every beaſt of the field, whoſe enmity is againſt the ſeed of the promiſe, who are like wolves to bite and devour and liteſed horſes trampling under foot the innocent and ſimple lambs, whom Gods dear love is with, and he will plead their cauſe in righteouſneſs, and will vex you all in his ſore diſpleaſure, with his fierce and terrible judgements, therefore ceaſe from envy and anger, and forſake wrath, and be you not like the Dragon, ready to devour the Man-childe as ſoon as it is born, and caſt out

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your floods of reproach, slander, and persecution against the woman that brings it forth, lest the wrath and fury of the Almighty God suddenly breaks forth against you like fire, for a fire shall be kindled in the bowels of all the enemies of the Lord God, and the Man-childe shall be brought forth to raign over the world, and shall rule the Nations with a rod of Iron, and he will dash his enemies in pieces, like a potters vessel, and his dread and torment shall follow them, and his righteous judgements on you all will take hold, who hate the light, which he hath lighted you withal, which is Gods faithful witness, who is now risen in many, and making war in righteousness, against the Whore, the Beast, and the false Prophet, and he will give them blood to drink, yea, a cup of trembling, and astonishment of heart, is the Lord God pouring forth unto all his enemies, and is breaking down their high and fenced Cities of hope and refuge; therefore in vain do all the potsheards of the earth strive against their Maker (who is Light and Life Eternal) for let briers, and thorns, and thistles be set in battel against him, he will burn and consume them all together, for our God is a consuming fire, and his presence is exceeding dreadful unto all the ungodly, in the day when he doth visit them in his hot indignation, yea, heavy plagues and judgements, will the Lord God pour down upon the rebellious, to whom also he hath given gifts, that he might have dwelt in and among them, but they refuse and despise his reproofs and instruction, who is the condemner of all unrighteousness, therefore will he laugh at your calamity, and mock when your fear cometh, for there is a time of fear and dreadfulness, and astonishment, and miserable torments, to come upon all you, who will not receive the reproof of life, nor counsel of God, though for a small season you may sit as a Queen (in the glory, honour, and friendship of this present evil world, and think in your hearts you shall never see any sorrow, but this I testifie in the name of the Lord God of truth, that desolation, widdowhood, and loss of children, with bitter lamentation, shall come upon you in one day, and none shall be able to comfort you, and all your glory and honour, fame and friendship, shall rot and leave you as in the midst of the Sea, in confusion, torment, and utter darkness for ever.

Therefore all you lofty, proud and scornful men, and bloodthirsty rulers and persecutors, fear and tremble before the Lord

God

God Almighty, who is risen in his great and mighty power, to judge the whore, the beast, and the false Prophet, and to confound and overturn them for ever, and think not to hide your selves, under a covering of deceit, and in a refuge of falshood, for the wrath and vengeance of the Almighty God, is ove flowing your hiding places, and by the stroke of his mighty power is be beating down the refuge of lies, and all the liers and envious ones, he is turning into a lake of torment for ever, and though you joyn hand in hand in your enterprises, unrighteous decrees, plottings, traps, and subtil snares, yet you shall never prosper, nor prevail against the Lamb, and his followers, who are cloathed with righteousness as a garment, and with zeal as a cloak and in innocency their life is hid from all the ungodly, and cruel oppressors, for they are in the Covenant of God, which is light and life immortal, who by you (a rebellious people) are trod & trampled under foot as the dung of the streets, and the precious Sons and Daughters of Sion, comparable to fine Gold, are by you esteemed as Earthen pitchers, and the Off-scouring of all things, and are counted as the vilest of Men and Creatures, upon the earth, O Lord God, how are thy dear Children, hid from the proud, wise and prudent of the World, but thou wilt manifest them, to be thy precious Lambs, in this thy day of power and great Glory, which thou wilt arm and adorn thy Children with in the sight of all the Heathen.

O ye Children and Servants of the most high God of truth, be valiant for the Lord of Glory, from whose presence *Cain* is banished, and whom the Heathen that rage know not, and without are Dogs, and all Liers, be joyful in Glory all ye that follow after righteousness, and seek meekness; you shall be hid in the day of the Lords anger, triumph over the Beast, though deckt with scarlet; and the false Prophet that teacheth lies, for the Lord God of Life is exalting his Son (who is meek and lowly in the heart) and throwing them down among the Swine, that perish in the deep.

Therefore rejoyce ye Saints, Children, and holy Servants of the most high God, praise his Name for ever, ye that are the Temple of the God of Heaven, whose bright glory and splendor of Light, makes the mountains to tremble, at whose scorching heat, and burning fire the hills melteth, and the whole earth is moved at his presence, whose voice is like storms of hail, and

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thours of terrible thunder, to the ungodly; therefore bey e horribly afraid ye Heathen, and be ye wonderfully astonished ye high and mighty of the earth; for at his presence your foundations will be shaken as a Leaf, and your strongest hold, as a rouling thing upon the Mountains driven with a fierce and mighty Winde.

Therefore fear God and give glory unto him, that made Heaven and Earth, and seek not glory and honour to your selves; for you are but as Grass-hoppers in his sight, and with his hand he can touch your life, and you are gone for everemore; think on this, and tremble for fear of his judgements, in whose hand is your life every moment, and he beholdeth all your thoughts and outgoings, for the eyes of the Lord are in every place, beholding the evil and the good, the light is the eye, to which you are to be turned, which shineth in your Consciences, and letteth you see all that ever you have acted, and proudly spoken against him, and his anointed ones.

To which light, if you take heed unto, and love and obey it, and own your condemnation, because of transgression, it will lead you to Christ Jesus from whence it comes, who is the Salva of *Israel*; but if you slight this, the day of your visitation, and hate the light, and love darkness, which is sin and wickedness, it will be your eternal condemnation, and stand a witness for the Lord God upon your head, against you for ever.

Against Egypt, *who love the Land of Darkness.*

NOw a word, and a dreadful sound to all you, who cry out of the People of God, who wait for him in the way of his judgements, saying, ye are idle, ye are idle; was not this the Language of *Pharaohs* Egyptians, whom God destroyed in the midst of the Sea? and you are as much mistaken, and deceived, as *Pharaoh* was; O ye Egyptians, and inhabiters of the land of thick darkness, you shall one day know, that they are idle who are out of the vineyard of God, & you shal know, that you are worse then the Dogs of *Egypt*, for they did not move their tongues, when the seed, and *Israel* of God, went out to Sacrifice unto him in the wilderness, heavy plagues and dreadful judgements, are coming upon you all, which will utterly consume you, except you speedily repent, for the Lord our God, is a swift witness against all the

earthly-minded tyrants, and oppreſſing children of wrath, and darkneſs, O ye Moles who dig in the earth, you cannot conſider the Fowles of the air, nor ſee how the hills grow, ye are blinde in the earth, and darkneſs, but they that wait on the Lord, mount up like Eagles, and we have caſt away our Idols of gold, and of ſilver, to the Moles, and to the Bats, for the fear of the Lord, and for the glory of his Majeſty, who is now riſen to ſhake terribly the earth, and you are of that generation, which are eating, and drinking, and marrying, and giving in Marriage, and ſmiting your fellow ſervants, now the maſter of the houſe is riſen, and thou wilt be found that wicked idle and ſlothful ſervant, when the Lord cometh, and ſhall finde thee ſo doing; wherefore ye Moles ariſe out of the Earth, for he is not there, he is riſen, for we meet the Lord in the air, but this is a miſtery to the Moles, and the Bats, and hid from all the Children of darkneſs; and the Children of Light, weepeth over you, though their outward fleſh is trodden under foot by you, and prayeth for ſuch as perſecutes them; Oh, thou that ſleepeſt awake, and riſe from the dead, and Chriſt ſhall give thee light, ſtand in awe and ſin not, commune with thy own heart quietly, and be ſtill, and ſee where thy treaſure is, for where thy treaſure is, there will thy heart be alſo, if it be in the earth, and earthly things, thou art a Mole, though deckt with Gold and Scarlet, it is all, but of the earth, but he is riſen whom we follow, and where the Carkaſs is, the Eagles are gathered together, O come out to the light, that thou mayeſt ſee, and ſtand naked before that pure eye, that cannot behold iniquity, without puniſhing; did not Chriſt Jeſus (the light of the world) commend *Mary* who ſate at his feet to hear his word, and ſaid ſhe had choſen that, which ſhould never be taken from her? and did not the Son of God reprove *Martha*, for being cumbred about the many things? O ye fools when will ye be wiſe, and of an underſtanding heart; and thou that art afraid that we, and our little ones, ſhall be burthenſome unto thee, doubting that we ſhould feed upon thy earthly treaſure, at which thou art troubled, why thou inhabitants of the land of darkneſs, and thou *Pharaoh* King of *Egypt*, we go out from thee, with our little ones, and with our flocks, and our herds, and not a hoof ſhall be left behinde, therefore fear not that, but fear the Lord God, who is not far from thee, and heareth the groanings of his pure ſeed of life, which in thee thou hateſt, and he will plague thee, if thou let

let it not go, to ſacrifice unto him in the wilderneſs; for curſed is the deceiver, that hath in his flock a male, and ſacrificeth unto the Lord a corrupt thing.

A word to the Sandy Builders of Babel in England.

NOw a word to you Prieſts, Rulers, and People, and all Profeſſours, who when the Meſſengers, and Servants of the Lord God, are ſent among you to reprove you, and to cry againſt your Idolatry, Hypocriſie, and Falſe-worſhip, in your Idols-temple, Steeple-houſe, or elſewhere, you preſently cry out your peace is diſturbed, and that they are diſturbers of the Peace of the Common-wealth, and you are even troubled at the very ſight of their perſons; Oh, people conſider your eſtate, and the foundation you are built upon, and what peace it is, that is ſo quickly broken, and ſhaken in you, and taken from you, and whether that be the Common-wealths Peace, that is broken at the ſight, or ſavoury words of a Man or Woman, that feareth God, by whoſe word of power, he upholdeth all things, and by which his Creation is preſerved, whoſe peace can never be broken but this ſheweth plainly unto many, that you are built upon the ſands, and not upon the Rock, the Lord Jeſus Chriſt, who is the Light of the World, and lighteth every man, that cometh into the World, and he is the chief corner Stone, but is refuſed by you builders, who build up Babel a confuſed building, that is, to be confounded, by the powerful Spirit of the living God, therefore by the juſt line of true judgement, try your building, and weigh your profeſſion of God Chriſt and the Scriptures, in the juſt ballance (the light of Jeſus, and prove your own ſelves, for if Chriſt be not in you, you are then reprobates, and if he be in you, the body is dead, becauſe of ſin, and the Spirit is life, becauſe of righteouſneſs, and then your peace could no man take from you, but there is no peace to the wicked ſaith my God, and they are like the troubled Sea, that cannot reſt, whoſe waves caſt up mire and dirt, pride, envy, rage, reviling, ſcoffing, and ſcorning, deriding, and deſpitefully uſing, and perſecuting thoſe that fear the living God, but we witneſs his power in us, that ſaith to the Sea, hither ſhalt thou come and no further, and here ſhall thy proud waves be ſtayed, glory, and praiſes, unto the Lord God Almighty for ever, who alone art to be feared and praiſed.

and who would not fear thee thou King of Saints; O all people conſider, the hope and joy of the hypocrite, is but for a moment, and you that cry peace to your ſelves in that nature, your ſudden deſtruction is coming.

Therefore haſt to meet the Lord God of life, and caſt off the works of darkneſs, and all wickedneſs, and unrighteouſneſs, for while thou live in pride, and art ſerving divers luſts, and pleaſures, the light of Chriſt in thy Conſcience, is a ſwift witneſs againſt thee, and for theſe things ſake, cometh the wrath of God, upon the children of diſobedience, and all his enemies ſhall be as the fat of lambs, for the day of the Lords anger burneth like an oven, and all the proud, and all that do wickedly, ſhall be as ſtubble, and the day that cometh ſhall burn them up, and leave them neither root nor branch; Oh, fear, and tremble, ye ſturdy Oaks of *Baſhan*, and all ye high and lofty Cedars, dreadful is the pure righteous God to all that live in wickedneſs, and run in the wayes of unrighteouſneſs, therefore while thou haſt time conſider it, for the name and memorial of the ungodly ſhall rot, and there is no peace to the wicked, ſaith the Lord God of truth.

A voice againſt Balaam, Cain *and* Core, *and a word to the ſimple hearted, who deſire to know the truth.*

NOw if any honeſt ſimple heart, would know the reaſon, why we are haled out of the Synagogues, and perſecuted, and reviled, and deſpiteſully uſed, and caſt into Priſons, and Dungeons, and noiſome, and ſtinking holes, and ſuffer many reproaches, and falſe accuſations, and ſtripes, and cruel mockings, both by Prieſts, Rulers and People, (who are of them in ſcorn called Quakers,) but quaking and trembling we own, (which alſo the holy men of God, of old did witneſs) but deny the ungodly, and their worſhip for ever, and in truth, and faithfulneſs; the reaſon I declare unto thee, to take occaſion of ſtumbling out of the way, it is for the ſame things, for which the Lamb was ſlain, ſince the foundation of the World, even for witneſſing to the truth, and teſtifying againſt the works of the World, that are evil, and wherefore ſlew *Cain* his brother, but becauſe his own works

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were evil, and his brothers righteous; see this is the cause, why all the Children and servants of the Lord (who have received the Spirit of truth, which the world knoweth not) suffered in all generations, and it is manifest to us, that those by whom we now suffer Bonds, and afflictions, and cruel unjust Imprisonments) are Children of the power of darkness, and are in *Cains* way, and *Balaams* way, as by their fruits they are discovered; therefore wo unto them, for they have gone in the way of *Cain*, to envy, and murther the just; yea, the life of God they fight against, but they are blinde as their Fathers were, who Preached for hire, gifts, and rewards, tithes, and great benefits, and spoileth many poor peoples goods, who are greedy of filthy lucre, and full of extortion, and excess; Oh, the unrighteousness, and cruel oppression, both of the rulers of darkness, and ministers of Antichrist, in this nation of *England*, *Balaam* loved the wages of unrighteousness, but received it not, yet he was so blinde that he could not see the Angel, with a flaming sword against him, in his way, but the sword of the Lord God is drawn against the hirelings, and such as divine for money, who cry peace to the wicked, and are in enmity against the just, and he will never put it up until he hath accomplished his work, which in his heart he hath purposed to do, which is to confound, root up, and overturn, the very foundation, on which they, (their building and their ungodly and idolitrous worship) standeth; for they are in *Cains* way, and *Balaams* way, and have the love of money, (which is the root of all evil) in and among them, and a gift blindes the eye, (mark) and consider, what eye a gift blindeth; O ye foolish when will ye be wise, and of an understanding heart? and they who are blinde stumble at the precious corner Stone, and so he is a rock of offence, and a stone of stumbling, to all the disobedient, and gain-saying, who gain-say the light, which is the truth, which truth is required in the inward parts; therefore wo unto you Scribes and Pharisees, Hypocrites, whose inward parts are full of wickedness, though to the blinde, foolish, and besotted people, you may appear beautiful, who are kept by you, in hard bondage, and slavish fear, of the wrathful power of darkness, that rules in proud and lustful flesh, which brings a snare to their souls; yet to the Children of light you are plainly discovered, and throughly discerned and known as you are, and all your snares, witchcrafts, and sophystries, (with which you lie in wait

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to ravine for the prey, like devouring Wolves are ſeen, and eſcaped, and teſtifyed againſt by them, bleſſed be the Lord God, and Father of mercies, for ever; ſo in vain is the ſnares laid, in the ſight of any Bird; Oh, ye Children of light, and ſervants of the Father of light, and life, be ſtill and wait patiently, that you may mount up like Eagles, and ſee the Sea under your feet, whoſe waves and billows have gone over your head, for the Lord with his mighty power is exalting him, that rideth meekly upon the foal of an Aſs, glory and praiſes unto the Lord God Almighty for ever, who is ſetting the ſollitary in families, and leading *Joſeph* like a flock, with his arm of Eternal power, with which he is ſcattering the proud, in their imaginations, and is bringing the mighty from their unrighteous ſeats, for which my ſoul doth magnifie him; Oh, let none be aſhamed, that wait on the Lord, let them be aſhamed that tranſgreſs, though you ſee the Heavens, and Earth without form, and darkneſs upon the face of the deep, yet wait in the mount, for the Lord God is creating new Heavens, and a new earth, wherein dwelleth righteouſneſs, and the former is to paſs away with a great noiſe; Oh, ye dear Children, that in pure hunger asketh bread, do you think you ſhall have a ſtone, or if you ask a fiſh, do you think you ſhall have a Scorpion; *John* your dear Brother, and companion in tribulation, and patience (who kept the Commandments of God, and the Teſtimony of Jeſus) he declared of thunders, and lightnings, and voices, and plagues of hail, and Vialls of Wrath, and torments, and dreadful ſights, and viſions, yet after that he ſaw the Holy City New Jeruſalem, come down from God out of Heaven, whoſe light was like a Jaſper, clear as Chriſtal, whoſe Streets are pure Gold, as it were tranſparent glaſs; Oh, ye Sons of *Jacob*, you muſt ſerve for *Leah* firſt, though the covenant was for *Rachel*; alſo her Father ſaid, it was the manner of that Countrey, for *Rachel* was the younger Daughter, and the moſt beautiful, and beloved of *Jacob*, notwithſtanding muſt be kept from him, (and ſhe whom he loved not was given to him) until he had ſerved the full time appointed of her Father, then he enjoyed his dearly beloved one which firſt he ſaw, and for whom he ſerved; but was not *Jacob* troubled, when he ſaid to his Father (in law) what is this thou haſt done unto me? (here was a ſtrange thing happened but let him that readeth underſtand) but he had ſuch love to *Rachel*, that his ſerving for her ſeemed but a few dayes; Oh, my

dear

dear friends, and Children of the ſtock of *Abraham*, this is the manner of our Countrey, whoſe tribulation worketh patience, and the hope that maketh not aſhamed, who in the righteous judgements of God our Father, can raign for evermore.

Oh, my dear friends; wait patiently on the Lord, for the time is coming, when there ſhall be no more a pricking Brier, to the houſe of *Iſrael*, but the Lambs ſhall feed after their manner, and lie down in quiet reſting places, and none ſhall make them afraid; my dear Lambs, *Jeruſalem* ſhall be inhabited, like Towns without walls, but I will be a wall of fire round about you, ſaith the Lord God; and thou O *Gog*, (whoſe weapons are carnal) when my people dwelleth ſafely, thou ſhalt not know it; and thou *Cain*, who art envious, and wrathful, thou art ſtill a vagabond, and driven from the God of love and peace; and thou *Balaam* who preacheth for gifts and rewards, and diſhoneſt gain of oppreſſion, the Angel of the Lord God, will thee meet with a flaming ſword, in thy way of unrighteouſneſs, and cut thee down for ever, except thou ſpeedily repent, and the dumb Aſs on which thou rideſt, will one day cry out againſt thy madneſs and folly; and thou *Core*, that gain-ſayeth the truth, (which is the light of life, which is given to be a leader, and commander of the People) the earth ſwalloweth thee up, ſo conſider this all fooliſh, blinde, and ſenſleſs people, you are like the Aſs that *Balaam* rideth on, which hath not uſe to reprove him, but the time is coming, that when you feel the ſtrokes come upon you (through his deceiveableneſs of unrighteouſneſs, who hath led you long in ignorance, through his wicked flatteries, who then will cauſe him in the bitterneſs of your ſoules, and in that day you ſhall know, that *Cains* ſacrifice was never accepted, and that *Eſau* by hunting abroad, loſt his birth-right, and bleſſing; Oh, all people, that you underſtood this, then ſhould my heart rejoyce, even mine, but to Babes, is the myſteries of the Kingdome revealed, and to others it is parables, therefore in the will of my God I deſire to reſt.

A Lamentable Voice to the Careleſs Liſcentious Ones,

OH, all people, who are in pride, and voluptuouſneſs, and in delicatneſs, and wantonneſs, ſerving divers luſts, and plea-

ſures,

ſures, who are in rioting, and drunkenneſs, and ſporting, in the day time, you are enemies to the righteous God of Heaven and Earth, and to your own Souls; and you who are wrathful, and envious, you are in *Cains* way, wo will be unto you, and all liers, and prophane, and unclean perſons, and covetous, and malicious, and all hypocrites, and light, wilde people, who live in vanity, and careleſneſs, not regarding the day of your viſitation, ye are the ſlayers of the Lamb, from the foundation of the World, for you all am I made to take up a lamentation, (with grief of heart, and tears of ſorrow) ſaying, Oh, that I had in the wilderneſs, a lodging place of way faring-men, that I might go from this people, and leave them; Oh, poor *Lot*, I ſee how thy righteous Soul was vexed from day to day, with the filthy converſation of the wicked, until thou wert delivered from them, and they deſtroyed for ever; Oh, *Abraham* I ſee, how thou in tender pitey didſt intreat thy God for *Sodome*, but there was not any righteous in it, but he who with their deeds was vexed; Oh, dear *Noah*, I ſee how thou waſt warned of the living God, to provide an Ark to the ſalvation of thy Soul, who preached the coming of the flood upon the world of the ungodly; Oh, *Elias*, I ſee how thou heardſt the ſound of much rain, (being on the mount where the wonders of God are ſeen) and warned *Ahab* to prepare his chariot, that it might not ſtop him; Oh, *John* Baptiſt I ſee thee crying in the wilderneſs (like a reed ſhaken with the winde) declaring a mightier one coming after, which before was not a greater born among women, (and theſe were men of like paſſions with us, whom the Children of darkneſs calleth Quakers;) Oh, all people hear, hear, a ſword is coming that will make your ears to tingle, and it will be a vexation even to hear the report, for I declare unto you, the coming of a mighty one, (to judg the world in righteouſneſs, with power and great glory) unto whom every knee ſhall bow, of things in Heaven, and things in the earth, and in the ſea, at whoſe coming the whole earth is moved, and reels like a Cottage at his preſence, at which the ſtrong men are bowed, and the keepers of the houſe tremble; Oh, ye rich men, and glutterous ones, who live at eaſe in pleaſure, and vanities, you would have one riſe from the dead, to preach to your brethren, but his voice is heard who is riſen from the dead, yet will not they (whoſe hearts are hardned with pride and pleaſure) hear his powerfull voyce, therefore behold ye deſpiſers

ſpiſers wonder and periſh, ſaith the Lord God, for I work a work in your dayes, which you will in no wiſe believe nor underſtand.

A word of information to the ignorant, who are not wholly hardned.

NOw a word to all you that are ſimple, ignorant people, who frequent the Steeple-houſe (or *Samaria*) Worſhip, who ſometimes findeth, ſome ſmall ſprings of tenderneſs, to ariſe in your hearts, and begin a little to ſee the envy, and covetouſneſs, and lightneſs of the Prieſts, that preach for hire, who are in *Cains* way, and *Balaams* way; which tenderneſs in you, is ſometime burthened, to think of the cruelty, and greivous oppreſſion, both of Prieſt, Rulers, and People, who are moved with envy againſt a harmleſs people, whom God hath choſen out of the world, (and all the wayes, worſhips, and cuſtomes thereof, which will fade as a leaf) to bear teſtmony unto his righteous name, and truth, to you I ſay God is light, and a Spiritual Being, who formed man in the womb, and is the Creator, and former of every living thing, who is worſhiped in ſpirit, in the inward parts, and in truth, whoſe light ſhineth in thy heart, which is a power of meekneſs, placed in man (though trod under foot) from the foundatiou of the World, and from thence doth thy tenderneſs ariſe, even from the Lamb which lieth under ſlain, whoſe light it is that letteth thee ſee that to be evil, which in thy conſcience, is contrary to equity, and righteouſneſs, therefore take heed, thou doſt not forſake the fountain of mercies, and living waters, (and follow a covetous hireling Prieſt, whoſe wayes the Lord God of Heaven abhorreth, and hew out a Ciſtern, which in the day when God ſhall judge and try thee, will hold no water; for thee, even for thee, doth my ſoul mourn, and I am greived at my heart, therefore hear what the Spirit ſaith, God is a Spirit, the Spirit is a life, the life is moving or ſtirring, and alſo ſtriving with man, (againſt whatſoever is evil, unequal or unrighteous) whoſe ſtriving is his word, which word is nigh thee, even in thy heart, and in thy mouth, that thou may hear it, and obey it; but in ſilence, and in quietneſs, muſt thou wait, and be ſtill, and ſecretly commune with thy own heart, where thou wilt

then come to ſtand guilty, before the throne of God (who is light,) and thy mouth will be ſtopt for a ſeaſon, and to judgement muſt thou come, for every idle word, and the tongue come to be bridled, and that ground in the chained, from whence the corrupt communication proceedeth, and account muſt be given, of the deeds done in the body, in whoſe preſence, thou wilt hear that voice, (if thou wait quietly) which ſhaketh the earth, and maketh the mountains to tremble, at which thy hands will wax feeble, and thy countenance be changed, and the joynts of thy loins be looſed, on whom pangs will take hold, as a woman in travel, and this thou canſt not eſcape; for if thou fly, thy flight is in the winter, then will there follow wo, and ſuch great tribulations, and deſolations, the like thou never heard, or ſaw before; but if thou ſtand ſtill in quietneſs, though darkneſs cover the earth, and thick darkneſs the people; yet the Lord God will be the hope of his precious tender ſeed, who is priſoner, and captive, in the Land of darkneſs, ſo if thou keep the word of patience, and the fear of God, thou wilt finde him that ſhaketh the earth, is alſo able to divide the Sea, that his redeemed captive, might come to enjoy the good Land of reſt, where the ranſomed of the Lord doth walk and rejoyce in love, in life, and peace for ever and ever; glory and praiſes unto the Lord God of *Abraham*, who hath wrought all our works in us, and for us, whoſe own works praiſeth him, to whom be Eternal glory and bleſſing, Amen.

A diſcovery of the way to everlaſting Peace with God, and a direction, and exhortation to walk therein.

THere is no other way, or name given whereby men ſhall be ſaved, but by the power and life of the holy Childe *Jeſus*, who is the heir of all things, by whom the world was made, whom God hath given into the world, that all men through him might believe, who when he ſent him into the world, ſaid, this is my beloved Son, hear ye him; which Son ſaith, I am come a light into the world, that whoſoever believeth on me ſhould not abide in darkneſs, but have the light of life; this is he who ſaid I am from above, I am not of this world, but ſaid I am the light of the world, for God ſo loved the world, that he gave his onely be-

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gotten Son, that whosoever believeth in him should not perish but have everlasting life, of whom *John* bore witness that he was the true Light, which lighteth every man that cometh into the world, he was in the world, and the world was made by him, and the world knew him not, he came unto his own, and his own received him not, but as many as received him, to them gave he power, to become the Sons of God, even to them that believe on his Name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, and of his fulness have all we received, and the manifestation of the Spirit is given to every man to profit withall.

Therefore all people, upon the face of the earth, consider this, a measure of the true Light of Life, the Lord God of infinite mercy hath given unto you, that you should not perish; but that by it you should be led into eternal life, and peace; yea, a manifestation of the Spirit of God, is given to every one of you, with it to profit; therefore as you must give an account, and a you will answer it, in the great and dreadful day of God, take heed you turn not from his grace, and live in wantonness, vanity, and wickedness, and there be alwayes complaining, for want of grace, and for want of power, and so charge God foolishly; for none are murmurers, nor complainers, but such who are waking after their own ungodly lusts, and these are them, that speak great swelling words, having mens persons in admiration, because of advantage, who separate themselves, sensual, having not the Spirit; but the grace of God that bringeth Salvation, hath appeared unto all men, and it teacheth us to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly, in this present world; even us who believe, in the name, of the onely begotten Son of God, who saith I am the light of the world, and all things that are reproved, are made manifest by the light, for whatsoever doth make manifest is light.

Now this is the true light of the Son of God, Christ Jesus, (who lighteth every man that cometh into the world) which manifesteth, or sheweth secretly unto you, your evil deeds, and unholy conversation, your lightness, and vanity of minde, and letteth you see the secret stirrings of the pride, and envy of your hearts, and checketh and reproveth you many times secretly, for your unsavoury words, and hard speeches, and vain and wicked thoughts, whereby a secret fire in you is kindled, causing you

ſometimes at it to bluſh, ſo that there is an eye, which you will one day know that ſeeth in ſecret, by whoſe light, every man ſhall be rewarded openly, and God will judge the ſecrets of all mankinde, by Chriſt Jeſus the light of the world, who lighteth every man that cometh into the world, ſo that he ſhall have no cloak for his ſin, therefore let none think within themſelves, that they ſhall be covered or hid, by talking of his words, or profeſſing his name, which is terrible and dreadful to all the ungodly, and that vain hopes of forgiveneſs of ſins, without departing from iniquity, will ſave them, and that he will not bring all your hidden things to the light, and every ſecret thing into judgement, but cry out he will be merciful unto you, and your infirmities, who live in ungodlineſs, hypocriſie, and wickedneſs; I ſay wo from the Lord God of life, and power, unto all them that make any thing their hope, covering, or hiding-place; but the light, life, and the pure Spirit of the Living God, whoſe glory lightneth the world, and his brightneſs maketh hidden things manifeſt, and from him nothing can be hid, for he is pure light it ſelf; therefore do the hope of the hypocrite periſh, and the wicked cannot ſtand in his judgements, and all unrighteous coverings, will be too narrow in his dreadful preſence, who is come to judg the world in righteouſneſs, and the people with his truth, even by the Man Chriſt Jeſus, the light of the world, who lighteth every man that cometh into the world, who ſaith I am the way, the truth, and the life, no man cometh unto the Father but by me, (mark here) no man cometh to the Father, but by him, who is the true light, that lighteth every man, that cometh into the world, whoſe light is in the conſcience, and hearts of men, bearing witneſs, againſt all unrighteouſneſs, by them committed, and reproves, and condemneth, the unrighteous grounds, from whence it ariſeth, and ſtriveth with them, to lead and guide them in the way of holineſs, (unto Chriſt the Saviour, from whence it comes) without which no man ſhall ſee the Lord, and he is meek and lowly in the heart, who is the help, and Saviour of the ſoul, and he is the true guide, and teacher, whom all are to hear, who ſaith I am the light, to whom (in my meaſure) I bear teſtimony, that he is the true and everlaſting high Prieſt, and Prophet of God, and that all who refuſe him, that ſpeaketh from Heaven, (who lighteth every man) ſhall be cut off from the land of the living, and heritage of God for ever, and he it is that manifeſteth,

leadeth,

leadeth away from, and beareth witneſs againſt all the falſe Prophets, & Hireling Prieſts, who are all broken Ciſterns, & holdeth not the water of Life, but are ſtrangers, and enemies to it, againſt whom the hand of the Lord is ſtretched out, and his ſword is drawn, and made bright, for the ſlaughter among them, and all the ungodly, and he will never put it up, till they be utterly confounded, (who have deſtroyed the heritage, and works of his Hands, and Sheep of his Paſture, and cauſed many to periſh, for lack of knowledge, who themſelves are erred, from the right way, and gone aſtray in the way of *Balaam*, the Son of *Bozor*, who loved the wages of unrighteouſneſs, whom the Lord God will caſt down and deſtroy from off the face of the earth, for the Lord is jealous for *Sion*, and will plead with her enemies, and a dreadful day will it be to them, that make war with the Lamb, who is the Light, of the holy City new Jeruſalem, which is come down from God out of Heaven.

But all who love the light, which they be lighted withal, caſteth off the works of darkneſs, which by it are made manifeſt, and reproved, and the works of darkneſs, and of the fleſh are manifeſt, which are theſe, pride, envy, wrath, malice, anger, frowardneſs, covetouſneſs, wantonneſs, drunkenneſs, lying, ſwearing, adultery, fornication, murther, theft, defrauding, extortion, backbiting, falſe accuſing, ſlandering, falſe witneſs bearing, and evil ſpeaking, blaſphemy, hereſie, witch-craft, falſe doctrine, doctrines of Divels, divining for money, ſeeking gain from their quarter, making merchandize both of the Souls, and Bodies of People, for filthy lucre, oppreſſion, injuſtice, wrong judgement, partiallity, judging for rewards of unrighteouſneſs, hypocriſie, and deceit; thoſe are the works of darkneſs, which (whoſo followeth the light, are to caſt off and ſhall not abide in,) and theſe are the fruits of the fleſh, which whoſoever bring forth, and live in cannot pleaſe God, (who is immortal, dwelling in the light, from whoſe preſence, the light of life proceedeth) theſe are the works of the Divel, which the Son of God is manifeſted to deſtroy, theſe ſins, are the Merchandize of *Babel*, (with which all her Merchants trafick, whereby the curſed ground is inriched with that, which is to be deſtroyed for ever) whoſe beginning, or entrance, brought confuſion, among the Sons of men, upon whoſe root, and branches (of this great tree of wickedneſs) all the plagues and vialls of the everlaſting wrath of God Almighty.

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are to be poured down for ever and ever; and all that are not ſeparated, from theſe curſed confuſed works of darkneſs, ſhall be partaker of the plagues due unto them, and vengeance in flames of everlaſting burnings, will God render upon all them, who hate the light, which they be lighted withal, for all judgement is committed unto him, who lighteth every man, who is the author of eternal Salvation, to all them that obey him, who caſteth off the works of darkneſs, and wickedneſs, which are reproved, and condemned with the light; Therefore take heed and be you warned all you diſobedient ones, in whoſe hearts the Prince of darkneſs ruleth, who ſtriveth to make void the purpoſe of God, (who ſent his Son to condemn ſin in the fleſh, and to deſtroy the works of the Devel) by your continual wickedneſs, and tranſgreſſing againſt him, who is coming near to judgement, and will be a ſwift witneſs, againſt all the ungodlineſs, and unrighteouſneſs of men, without reſpect of perſons, and will convince all that are ungodly, of their ungodly deeds, & hard ſpeeches, which they have ſpoken, and acted againſt the Son of God, who is now come to reign, and rule the nations in righteouſneſs, to whoſe Scepter every keep ſhall bow; for he is given for a leader, and commander of the people, and a light to the Gentiles, and Kings, are coming to the brightneſs of his glory, bleſſed be the Name of the Lord God, for ever and ever, who raiſeth up the begger from the dunghill, and ſetteth him among Princes, even the Princes of his people, and he is the judge and law-giver, whoſe judgements, and ſtatutes, and law, and waies, is according to his own in every man, that cometh into the world, and he is the juſt condemnation of all that hate, and deſpiſe his light, (in the conſcience) which is Gods witneſs, pure and ſpotleſs, who can have no peace, or unity with him, that live in the ſpots and pollutions of the world, therefore bleſſed are they for ever, that love his light, which they be lighted withal, and come to be taught by the true Prophet of God, who leadeth out of the tranſgreſſion, and ſins, who was before it was in the world, whoſe voice thou may hear ſecretly, where ever thou art, and in what company ſoever thou art in; as thou lie on thy bed, or walk in the way; who ſheweth the thought of the heart every moment, and checketh, and reproveth, and condemneth all ſecret and open unrighteouſneſs, and ungodlineſs whatſoever, and maketh afraid when wickedneſs is ſpoken, and acted, though no mortal eye ſeeth thee, or ear hear-

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eth it, but this is *Gods* faithful witneſs in every man, which will (in the day of Viſitation) bring hidden things to light, and every ſecret work into judgement, and will reward every man according to his words and works, whether they be good or evill.

Therefore all people conſider, there is no other Name or Saviour given among the Sons of men, whereby they ſhall be ſaved, and come to peace eternally, but the Son of the living God, who lighteth every man that cometh into the World, for there is no Peace to the Wicked ſaith my God, but ſnares of fire, and an horrible Tempeſt, and Storms will be Thundred from Heaven upon them; therefore all people fear God, and give glory to him, (who is light and life) and look back and ſee how you have ſpent your time paſt, and prize your time to come, and Repent and caſt off the works of darkneſs, and love and imbrace the eternal light of life, that with it you may come to be armed, and with the ſpirit of God covered, that ſo you may be able to ſtand in the evill day, that is coming to try them that dwell on the earth.

This is the day of your Viſitation, and Salvation, if you be obedient to the light, elſe it will ſtand a witneſs for God againſt you all, and be your Condemnation, who put the day of the Lord God a far off.

A tender Viſitation to the Inhabitants of the Town of Pool.

AND now O you Inhabitants of the Town and County of *Pool*, and my Kindred according to the fleſh: how often would the Lord God of Mercies and Long-ſuffering have gathered you into his arms of everlaſting love, but you would not regard it? yea in the dread of his infinite power, and in bowels of unſpeakable love unto your Souls, (ſeeing and knowing your eſtate of ignorance and blindneſs, and the miſerable end thereof) hath the Lord God moved me to warn you, and to direct you in the way to eternal peace, but I was ſuddenly halled out of your Aſſembl'ies (in the Steeple houſe and elſewhere) and not ſuffered to declare the Meſſage that God had unto you, which was to warn you of the wrath to come, and to depart from every evill

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way of wickedneſs, and unrighteouſneſs that is manifeſt by the light, and to forſake your falſe deceivable wayes of Worſhip, and hypocritical practices which you live and act in, and to make your hireling falſe Teachers manifeſt (by the light) to the People, (that by them they may no longer be deceived and deſtroyed) whom the indignation of God is kindled againſt; but I was thought as a man deluded, and diſtracted among you, and was become a wonder to many of you, becauſe of the righteous and juſt judgements of God, that on the head and ground of Tranſgreſſion in me had taken hold, which dreadful judgements was ſo fierce within my heart, that I cryed out and roared becauſe of the diſquietneſs thereof, who alſo eat my Bread with trembling, and drank my Water with aſtoniſhment, and fearfulneſs purſued me (for a ſeaſon) in whatſoever I took in hand, in whoſe judgements I now rejoyce, glory to the Lord God for ever, who thought before I was ſafe from fear, and in a far better condition than many of you; and I alſo know I lived nearer the Witneſs of God in my Conſcience than many of mine equals, who could not commit evill, but was ſuddenly reproved, and often repented and wept, when I had been raſh, or any untowardneſs proceeded from me; and I alſo feared an Oath, and in the midſt of my vain and light thoughts, and fooliſh Geſtures, my heart was often ſtruck ſad, by the witneſs of God in my Conſcience, (though then I knew not what it was) which ſome of you can witneſs, who did take notice of my behaviour (at which the wrong ground in ſome was troubled; and alſo I have your teſtimony of me under your hand and Seal of Magiſtracy in that Town (but in this I glory not) that I lived as a Religious circumſpect man, when I was a Priſoner at *Exon*, who like an innocent Lamb was taken up in the high way as a Vagabond and Wanderer, going to viſit the dear ſervants of God who were in priſon at *Lanſton* in *Cornwall*, by an unrighteous decree made by the Ravening ſpirits in earthly Rulers, (who kept me Priſoner alſo) about ten weeks, for wearing my hat, when brought before them, which ſubtill Foxes, like envious Dragons thought to have devoured (by their Snares of Cruelty) the Manchild that God is bringing forth to be the Ruler and Governor over all the Nations of the Earth, whoſe right it is, and he ſhall Reign over the World, notwithſtanding all the decrees, traps, ſnares, and laws, made by the will of man, and haughty powers of darkneſs, or the envy and rage of ungodly men, who riſeth up with

with open mouth like a flood to swallow up the simple-hearted, of whom I received hatred for my love, as also from many of you have I born Reproach, false Accusations, Revilings, and Persecutions: but I was enabled with patience in the mercy of God to bear it in long-suffering, and meekness, who for the sake of his precious truth, and your Souls, could I have laid down my life amongst you, whom I freely forgive in the bowels of Mercy of all that ever you have acted and spoken against me, if it had been much more, the Lord God knoweth I lie not, for I know you did it ignorantly in unbelief, and rashly being moved with the power of Darkness, not knowing nor considering what you did therein, therefore do I look beyond all your ignorance, pride, and wrathfulness, praying unto God, and desiring that these things may not be laid to your charge; and my Soul reacheth forth unto your Souls, and my bowels are pained for you, yea with pangs of contrition of heart, do I travel for the sake of the seed of God in you all; Oh that my life might reach to your very Souls, that they might arise from the Dead, and stand up in the righteous power of the light and life of *God*.

Then should I see the desire and travel of my Soul brought forth among you, who is in the bowels of dear love, have I wept bitterly with tears in secret for you the Lord is witness, of which many of you are not sensible, neither prise the love and mercy of God herein; Oh consider before the day of your Visitation be utterly past away, and before the mourners go about the streets, and the clouds return after the Rain, and the day come unawares, wherein the strong man will be bound down to the Dust, and the keepers of the house tremble, and the Virgins lament and weep bitterly because there is no comforter, and before the golden Bowl is broken, and the silver Cord loosed, when all your strength and understanding will be as weak as water, when sorrow of heart, and perplexity of mind, with unspeakable pangs of Death will seize upon you; I say before this day cometh, deeply consider and think of *Gods* dear love in calling unto you to return from the evill of your wayes, and to awake out of the deep sleep which many of you are covered with; Oh slight not this your day wherein *God* is tendring his everlasting mercies, and loving-kindness to a people that seek not after him, nor asketh for him, but he is yet seeking you, even your Souls eternal peace, that you should live for ever, and not dye in your sins, then woe would

be your portion, and misery, and unspeakable restlesnes, and unquietnes, will be the lot of your inheritance for ever, for the righteous witnes of God in your consciences, manifesteth plainly unto you, when you are still and quiet, that there is no peace to the wicked, neither in that state, shall you ever be reconciled unto God; because all unrighteousnes is sin, and sin, is of the power of darknes, which is at enmity with the light, and is the works, and fruits of the Divel, whom God will destroy, with them that love it for ever and ever, and wo to the wicked, it shall go ill with them, for the fruit of their own hands, shall be recompensed unto them, and wo from the Lord God unto them, that through deceit, and covetousnes keepeth you in blindnes, and ignorance, and in that state cryeth peace unto you, while you put into their mouthes; Oh, dear people they are your destroyers, and the murtherers of your Soules for ever, except you turn to the pure light of Christ, which in your consciences shineth, which reproveth for iniquity, and be obedient thereunto, to be led out of all sin, and uncleanne, (wherein you can never be reconciled unto God) and that you might come to know, and walk in the pure Religion, and to keep your selves unspotted from the world; for this I eternally witnes, and am moved of the Lord of Heaven, to declare it unto you, that without holines no man shall see the Lord, and that your teachers, (the hirelings) are the deceivers, and destroyers of the rest of your soules, and will be, so long as you follow them, who are out of the right way of God themselves, and are erred from (and enemies to) the eternal Spirit of truth, by which all the Sons and Daughters of God are led, and guided into the everlasting life of peace, to rest with him for evermore.

Oh, ye my neighbours and friends, the day of Gods everlasting love is come, wherein he is revealing himself to the meek of the earth, in power and great glory, and he is risen to subdue all the kingdomes of the powers of darknes, and many are turned, and come to the brightnes of his rising, glory and honour and praise, to his eternal name for ever and ever; Oh, all people consider your latter end, and do not deceive your own Soules, by foolish flatteries, and vain deceitful hopes, without the light and Life of God, but ponder deeply, and consider these things, if you are lovers of the Light, in your consciences, that reproveth sin, then you love God, even that which lets you see the whole world

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lie in wickedneſs, and alſo ſheweth man his thoughts every moment, I ſay if thou art obedient, and ſubject thereunto, then art thou in the way of God, which is the way of holineſs, without which no man ſhall ever know peace with God, who is a pure ſpiritual being of Light, and life in man, in whoſe way of peace onely they walk, who are redeemed from the earth and earthlineſs; for the life of the Son of God ſhaketh terribly the earthly part, and he came not to give peace to that, but brings a ſword upon the carnal; for to be carnally minded is death, ſo he ſlayeth onely that, which is for the ſlaughter, in all that love and embrace his Light of Life, who in his dear love to your Soules, hath given you a meaſure of it into your conſciences, to let you ſee when you do act or ſpeak any evil, and that alſo to depart, and be led by it out of all that, which it ſheweth to be evil, that ſo iniqnity may not be your Soules ruine; O weigh and conſider deeply this great love of God, before you go down into ſilence, for evermore, and leave your name for a curſe of your rebellion againſt him, and the day of your viſitation; for if thou hate that in thee, which lets thee ſee thy ſins, which breaks thy peace, & ſometimes make thee afraid, & troubled thee for it, which is Gods witneſs, thou then hate God, and Chriſt, and the Spirit, and ways of God, & the people of God, & to all ſuch *Jeruſalem* is become a burthenſome ſtone, as it is to many at this day, who are lovers of pleaſures more then God, and loveth darkneſs rather than light, becauſe their deeds are evil. But this I teſtifie in the name of the Lord God of hoſts, the light is the way, and there is no other to eternal life and peace, and all that hate it, where with they are enlightned ſhall be condemned with it, as enemies to God, and their own Soules, whether Prieſts or people, profeſſors or prophane, all that burthen themſelves with that, which condemns ſin in the fleſh, ſhall be cut off for ever.

And now what could the Lord God have done unto you, that he have not done, who hath given his onely begotten Son, who lighteth every man, unto whom a manifeſtation is given, whether male or female, high or low, poor or rich, bond or free, old or young, God is rich unto all, in giving his unſpeakable gift, unto the Sons and Daughters of men, without reſpect of perſons, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life and peace.

A word to them who are called Anabaptists.

NOw a word unto you, who among men are called by the name Anabaptists, with whom formerly for a season, I had my conversation, for many of you have I prayed with tears unto God, and have endeavoured (as the Lord of life have moved me) to turn you from darkness to the light, and from your dead form of ignorant worship, to the true knowledge of the living God, who is immortal, dwelling in the light, in which worship for a time, as many of you are, was zealous to what I knew from the Scripture of truth, who have sometime prayed and cried unto the unknown God, with tears (yea night and day) strongly imagining, and believing that he heard me, without at a distance from me, and many times from his meek life in me, rising up through the darkness, did I both preach and pray, and knew not the ground from whence it came, but after thought it was, because I professed his name in obeying that which we thought, had been commanded us in the Scripture of truth, not thinking the kingdom of God to be even at the doors, and that the light of Christ in the conscience, (which I knew not then being small) was the seed of the kingdom, by which it should be revealed, within in the inward parts, in Spirit, and life, and power, but our eyes were without (and not in our head) looking for a Saviour to come from beyond the skies, or at the ends of the earth without us, whose coming now I know is not with observation, or outwardly, but in the Spirit within is he revealed to them that patiently wait for him, who works our good works for us and in us, praises to his powerful name for ever.

And now friends let my words be received, in love to the precious seed of God, which within you in bondage lieth, who seeketh not any thing of any of you, but the eternal peace of your Souls, to which that of God in you all, for me will witness, in the terrible day of trial of which I now warn you, that you might escape the fierceness of it, which will come with his mighty strong and piercing sword, to cut down and to destroy all groves, green trees, and graven-images, and none shall be able to withstand his fury, who is now risen, as a burning fire, to try every mans work, of what sort it is, therefore fear before him, for in

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that day will your forms, and fellowſhips be broken in pieces like an earthen pitcher againſt a ſtone, for the ſtone which you have left out in your building (which is cut out without hands) will daſh in pieces your Image, whoſe feet is clay and iron, (which cannot be joyned, nor fitly framed together) by whom the height and glory of it, ſhall be confounded for ever, this may ſeem a hard ſaying to many of you, which ſome will not be able to bear, but this I declare, in faithfulneſs to God, and love to your ſouls, and to clear my conſcience in his ſight (which will be known, to be an everlaſting truth of God) that you with the reſt of the blind, and deceived ones, calleth darkneſs light, and put light for darkneſs, and bitter for ſweet, and ſweet for bitter, and calleth that temptation, which is the true light of the Son of the Living God, which ſhines in your conſciences, and ſtriveth many times in ſecret with you, againſt your luſts, and wills, and dead and barren forms of worſhip, and conformity to the heatheniſh cuſtoms, and traditions, and would draw you with the cords of his love, to wait on him in ſilence (from all vain bablings, and lip ſacrifices) to receive power from the Lord God of infinite power and life, to overcome the ſin, which oppreſſeth the precious ſeed, and he would have gathered you, as a Hen gathereth her young under her wings, but you refuſe, when he calleth, becauſe you know not his voice, but calleth him the enemy, who is the Saviour, and his ſtrivings in you againſt the ground of iniquity, you calleth a combate with Sathan; Oh, friends conſider, is it not the Light of the Son of God, that letteth you ſee your nakedneſs, who caſteth off that which is forbidden? and doth not the voice of God make afraid after tranſgreſſion, who never did, nor never will ſpeak peace to the wicked, and how can you, who live in that which is contrary to his light in your conſcience, have peace with him, or be reconciled to him? but he that joyneth with Gods enemy, let him anſwer it, and he that hateth the light, that ſheweth every evil thought, will be by it condemned, and I know you have no true peace, nor never ſhall, ſo long as the root of iniquity lieth hid in your hearts, therefore ſearch and ſee, and let the witneſs of God in you ariſe, and anſwer, and deal faithfully, as in the preſence of God, with your own ſoules, and deceive not your ſelves, whether or no you can ſay, you are joyned, and become one ſpirit with the Lord of Life, or whether your fellowſhip (as you call it) be not after the fleſh, in things

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that the carnal man may receive, and the visible eye behold, and the natural man perceive, who cannot discern, understand, nor perceive the things of the Spirit of God; and your Worship at the best is but will-worship, or voluntary humility, worshipping in your own will, and time, by course, and custome, both in your praying, and preaching, and such like things, much like the hireling Priests, who are both separated from the life of God, and strangers to him in the sensual, having not the Spirit.

For it is not your peace and joy above the Seed of God (which is meek and low in the heart) that will stand you in stead in the day of tryal, for that is the joy of the Hypocrite (above the life of God) which is but for a moment, but come you all down into the valley of tears, and bear (and suffer with) the precious groaning seed, which yet in bondage lyeth in you, that so its joy you may come to know, which no man can take from you, and come to know the *Immanuel*, God with us, and Christ in us, and he that preacheth any other Saviour, Gospel, or way to eternal Salvation, but the *Immanuel*, the Son of God his life, power, and wisdom in him to redeem his Soul (which is in him) from the curse, wrath, and power of darkness, which is in man; yea I say, if an Angel should preach contrary to this Gospel, the light and power of God, which is everlasting, whose foundation in man is already laid: I say from the presence of the Lord God he is accursed; for this testimony I bear from the eternal life and power of God, that the Saviour of mans Soul (which is spiritual, is a pure spiritual power of life, and infinite love wrought in man, through the light in all them that wait in the uprightness and quietness of their spirits, in the simplicity of their hearts, and whosoever preacheth, or causeth people to believe their Saviour is without them, and that the carnal eye may behold his glory (who is to be revealed,) and that he will come and save people according to their conceivings, and carnal comprehensions, who profess the Scriptures, or his Commands therein written, though found in sins and pollutions, and cover themselves by calling it failings, infirmities, and weaknesses; I say whosoever preacheth to people of a Saviour without them, while the light of Christ condemns within them, and of a Kingdom without them, while the Kingdom of God suffereth violence within them, and of Redemption of the Soul wrought without them, though their sin remaineth in them, and that their Rest cannot be known, until

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their outward visible bodies be ready to be laid in the Grave; I charge all such in the Name of the most High God, to be horrible Blasphemers, and Ministers, and Messengers of the Devil, and are the deceivers (and instruments of the eternal destruction) of the Souls of ignorant people, which will be eternally witnessed, and known unto them who are the Deceivers, and the Deceived.

Therefore Friends in the fear of God, and in bowels of eternal love do I warn you of, and declare unto you, that which will certainly come to pass, even a bitter Cup have you all to drink, though you seem to drink the Cup of Salvation, and rejoyce in what Christ hath done for you (without you) and talk much of it, and of his Commands, and Ordinances, and of your own experiences, and seem to have whereof to boast, and you pray, preach, baptize, break the carnal Bread, but the weightier matters, and the Bread of Life you are strangers to, and you pass over judgement, and the love of God unto you is not known, who have his light which would reform you, and bring you to know mercy, and the Faith which is held in a pure Conscience, of which many of you (since your eyes were first opened) have made shipwrack, and now are found striving against it in the Sea of Confusion and Darkness; but as sure as the Lord liveth, who made the World, a Cup of trembling, and astonishment, and carelessness shall you drink of, before you shall drink of the new Wine in the Fathers kingdom of eternal peace; and the judgements of God in the earth must you come to know, before the people will learn Righteousness.

Therefore consider and Repent, and do your first works, and slight not the day of your visitation, and turn your minds to the light of Christ in your Consciences, by which you see sin and evil, and where your thoughts are every Moment, by which light you first saw the hireling Priests to be out of the way of *God*, and in Ignorance, and Will-worship, in covetousness, envy, pride, and pleasures; and there was something stirred in many of you in plain simplicity, which caused you to judge, and deny their practices, and vain Worship; but the savour of that is now lost among you, and its call is become a strange Voice unto you, and you are stuck now fast in the mire of dead forms, and carnal things, and in the many tatling words without knowledg, which darkens the counsel of that which would give you life, and the knowledg

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of *God*, and a hand of love to help you forth of the miery Clay with which you are laden, and many of you are ready to joyn with the hireling Priests again, and have the persons of persecutors (who persecute the life of *God*) in admiration, because of advantage, and are men pleasers; and many of you do joyn with them against the truth (whose light judgeth and condemneth you for it) and are mustering up all your force of craft and subtilty, to make War against the Lamb, and his plain simplicity.

Oh Friends, be you warned once more from the dear love of God, to embrace the light of life, lest you dye with the uncircumcised in heart, and ears, for from the life of *God* are you warned and exhorted in tender love to your Souls, (which will stand a Witness for the Lord, and of my faithfulness herein for ever,) and did you see the captivity of your own Souls, you would then hasten to meet the Lord in the way of his judgements, without which his loving-kindness and tender mercies to you will never be made known; wherefore cease striving to keep up the dead form, or image, and contending, and standing against (in as much as in you lyeth) the life and truth, which is required in the inward parts, for the Lord *God* will search and try you (your foundation and ground) to the utmost, and know what is in your hearts, even the very secret thoughts thereof shall be brought to the light, and see how you can stand in the consuming fire, for terrible and dreadful do I know the presence of the Lord *God* to be, to that ground wherein sin lodgeth, which cannot stand in his judgments, nor abide the fiery tryal.

Some Queries given forth from the Spirit of Truth, to be answered by the witness of God in their Consciences, who profess the Scriptures only, but know not the life that gave them forth.

1. WHether God be not the Creator, and former of every living thing? and whether he be not a Spirit of power, light, love, knowledg, and understanding, *&c.* and whether the former of the Spirit of Man be not within him, seeing that man might feel after him, and find him?

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2. Whether that place be near unto the ſpirit of Man, where Chriſt ſitteth, ſeeing the Apoſtle did exhort people, (while they were here upon the earth) to ſeek the things that are above, where Chriſt ſitteth at the right hand of God? or whether it be at ſuch a diſtance, as above the Stars or Firmament, where man was neither Created, or appointed to go, or ſeek? or whether it be poſſible for man to ſeek and find that which ſaveth the Soul at ſuch a diſtance from him yea or nay?

3. Whether Chriſt Jeſus be not the only begotten Son of God, and the Elect, in whom his Soul delighteth? and whether there be any Election out of him, who is the Elect, Precious, and Corner Stone? and whether any building can ſtand for ever which is not built upon this Rock and Foundation? and whether he who is the ſure Foundation did not ſay, *I am come a light into the world?* and whether he lighteth not every man that cometh into the World, who ſaid, believe in the light, that you may be the children of the light, and yet a little while is the light with you, walk while you have the light, leſt darkneſs come upon you.

4. Whether all ſuch who deny the light, do not deny the Son of God, and the ſure Foundation, and the precious Corner Stone, and the Elect in whom his Soul delighteth? and whether they obey Chriſts commands, and are Believers, who believe not in the light? and whether they who refuſe the light of Chriſt, refuſe not him from whence it comes? and whether he be not the Heir who is the light? and whether he be not refuſed (who lighteth every man) by all the wiſe builders, who are in the many opinions, imaginations, and conceivings about him, yea or nay?

5. Whether he be not the life and ſubſtance of all ſhadows, types, and figures, outward and carnal Ordinances, and Commandements? and whether it was not his life (who is the light) that was (in yet) hid from many Ages, and Generations? and whether it was not this work which followed them in the wilderneſs? and whether it was not the Spirit and Life of Chriſt that moved in them, who gave forth the Scriptures? and whether they did not ſpeak as they were moved by the holy Spirit (of Chriſt in them) and whether they do underſtand the Scriptures, or have any profit by them, or any thing to do with them, as to claim theirs who are in darkneſs, and ſtrangers to the life of God, which gave them forth, let Gods witneſs in you all ariſe and judge.

6. Whether they who are in the imaginations, conceivings, and many opinions about the body and Spirit of Christ and his Kingdom, and Reign, and coming, and glory, be not out of the light, which giveth the knowledg of the glory of God in the face of Jesus Christ? and whether such have received the Spirit of Truth that leadeth into all truth, and sheweth plainly of the Father, and need not any man teach them, yea or nay?

7. Whether they have any eternal life in them, who eat not the flesh, and drink not the blood of the Son of God? and whether the blood be not the life? and whether it be not the life of Christ that cleanseth from all sin, and saveth from wrath to come? and whether any are Redeemed, but by the blood of Christ? and whether *Sion* is redeemed without judgement? and whether he came to bring peace, or a sword to that which is earthly? and what Nation that is that riseth against Nation, and what Kingdom that is that riseth against Kingdom, seeing the Son of God said (to the Pharisees) behold the Kingdom of *God* is within you? and where, and by whom the Kingdom of *God* did suffer violence? and whether any unclean thing can enter into the kingdom of *God*, yea or nay?

8. Whether they are not the true Ministers, who preacheth the word, that is nigh in the heart, and in the mouth? and whether the word of God, be not like fire, and like a hammer, to break the rocks in pieces? and whether the word, which is quick and powerful, be not the discerner of the thoughts, and intents of the heart? and whether the word, that reconcileth to God is not to destroy, and divide asunder, that which is contrary to him, which separates man from him, yea, or nay?

9. Whether that be not the true, and faithful Ministery of God, which bringeth this message, that God is light, and in him is no darkness at all, and which turneth the minds of people, from darkness to the light, and from the power of Sathan unto God, yea, or nay?

10. Whether he who said I am come a Light into the World, be not the sure foundation, the Rock, and corner Stone, the door, and way, the Lamb, the truth, the life, the word, the power of God, and wisdom, and righteousness of God, the onely begotten of the Father, the heir of all things, and whether, this was not the mistery hid and vailed from ages and generations, which

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is Christ in man the hope of glory, and whether he be not King of Kings, and Lord of Lords, who lighteth every man, that cometh into world, and whether it was not Jesus that said, I am the light, believe in the light, and whether every knee shall not bow unto him, and whether every tongue shall not confess him to be Lord to the glory of God the Father?

11. Whether he who is the Saviour, be not full of grace and truth, and whether the grace of God, which bringeth Salvation, hath not appeared unto all men, and whether the salvation of the Soul, be not work out with fear and trembling, and whether it be not *God*, that worketh in such, both to will and to do of his own good pleasure, yea, or nay?

12. Whether the soul of man, be not an immortal being in him, and whether *God* did not breath, the breath of his own life into it, and whether man went not into darkness, when he went forth from the light, of life within him, and whether he died not, from the life of *God*, in the day he transgressed against him, and where was that breath, and whence came that voice, which he heard who had transgressed, and was afraid thereat, and whether that were light or darkness, that shewed him his nakedness, yea, or nay?

13. Where was that garden, wherein man was a living Soul, and what the tree of life was, which was in the midst thereof, and what was that Serpent that beguiled and deceived them, and whether the soul of man which is in him must be saved, or helped (out of its darkness) by something at a distance from him, or without him, or whether it must not be a mighty power of light, life, and love, within him, to save and help him, seeing the powers of wrath and darkness, are found in him, and a mans enemies are those of his own house?

14. Whether all they who do not witness, nor know Christ in them, (who is the Saviour) are not reprobates, and so in the state of reprobation?

15. Whether they are in the faith of our Lord Jesus Christ the Lord of glory, who are in that which respecteth persons, and whether he that breaks the Law in one point is not guilty of all, and whether he that seemeth to be religious, and is not guided by that, which bridleth the tongue, be not in the religion and faith which is vain (and so yet in his sins,) yea, or nay?

16. Whether they who are yet in their sins, be not in that

which separateth between God and man, and whether they who are separated from God, are reconciled to him, and whether he or they who are not reconciled to God, can preach the word of reconciliation to others, and whether Christ Jesus, be not the word of reconciliation, who said I am the light of the world, yea, or nay?

A word unto all such who Live in Lustful Riotous Practises.

IS not the Lake of fire, and everlasting torment, prepared for the Divel and his Angels (and is it not also the portion of all the cursed children) and are not they the Angels of the Divel, and his ministring Spirits, who do his pleasure, and do not they do his pleasure, who live in rioting, and drunkenness, and chambering and wantonness, pride, and envy, sports, and pleasures, and lust of uncleanness, (which are his works) and are not they cursed children, who cannot cease from (but delight in) sins, &c.

And are not they the Sons of the forcereſs, and the seed of the adulterer, and the whore, that sport themselves in their wickedness, and maketh a wide mouth, even with drunken songs against the innocent, are you not of that generation, who derided and laughed the poor upright man to scorn, and is not the seed of *David* now become the song of the drunkards, and the sport and musick of a sinful and rebellious generation; Oh, thou great red Dragon, thou old Serpent, who art called the Divel and Sathan, how hast thou filled thy children with wickedness, and armed them with the weapons of ungodliness, to fight against thy Lamb (who is the light) and to slay the faithful and true witness, which beareth witness against the deeds of darkness, and all unrighteousness; O ye sons of *Babylon*, your bodies are not the Temple of the holy Ghost, but a habitation of Divels, and a hold of every foul Spirit, and a cage of unclean and hateful birds, your songs is to be turned into howling, for you shall sink like a mil-stone into the bottomeless pit, and sea of confusion, for ever, then will the voice of melody cease, and the noise of your songs will be heard no more at all, but in stead thereof bitter lamentation for ever, and in stead of taking pleasure in rioting, and drunken-

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ces, flames of everlasting burnings will be kindled within you, and your bowels and heart shall be scorched with heat, and a perpetual drought in the pit, wherein is no water, and in stead of living at ease, in the lusts of uncleanness, you shall then feel an everlasting sting of plagues, and miserable torments; then shall you remember, that you had a day of visitation, and warning in your life time, and then shall you know, that the secrets of all hearts is (and shall be) made manifest and judged by him, who by you is now trod under foot, even the light and Lamb slain from the foundation of your world, who are the children of this world, that lie in wickedness, with you the Spirit of the Lord God is grieved, for you have laden him with your iniquities, and is grieved at his heart, ah sinful generation, a seed of evil doers begotten by the Serpent, the deceiver and destroyer of the nations, that know not God;) Oh, how dreadful, will the Lord God appear, in the day when he ariseth up to pour forth upon you his fierce indignation; Oh, the unspeakable torment, wo, and misery, that the Lord God will fill you with in that day, wherein no help for you will be found, whose laughter then will be rewarded with weeping, and gnashing of teeth for ever, then shall you cry for help, and carefully seek a resting place, in the fear and dread of perpetual torment, but none for you will there be found, for there will you behold the state of your father *Esau*, who sought the birth-right afterwards, when it was to late, consider this all ye that forget God, and who put the day of the Lord afar off, and cause the seat of violence to come near; Oh, the darkness the fearfulness, and the dreadfulness, that from the presence of the Lord God you shall be turned into, for you have taken pleasure to riot in the day time, while the true light shineth, which sheweth and convinceth you of your ungodly deeds, and is the condemnation of all that hate it, who love darkness rather then light, because your deeds are evil.

Therefore with the Prince of darkness shall you be driven, and to the King of Terrors shall you be delivered, the first-born of Death shall terrifie you, and the plagues and pangs of hell on you then will take hold, and, *God* shall cast upon you, and not spare, but you would fain fly out of his hand, and as a mighty man of War that rejoyce in the spoil, so will the Lord *God* triumph over you in the executing of his judgements, and in the spending of the swift arrows of his fierce indignation upon you,

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for that you have hated knowledg, and set at naught all his reproofs, and did not chuse the fear of the Lord, (which is to depart from evill,) so the Lord *God* will fill you with the fruit of your own wayes, and drive you all into utter darkness (who hate the light) where you shall not know whether you go.

This for *God* a witness shall stand in righteousness over the head of the Serpent, and all his Seed, that *God* willeth not the death of a sinner, but rather that he might repent and live, for his wayes are equal, and he will reward every man according to his deeds, whether good or evill.

This is written as a warning, and to clear the righteous *God* of your blood, whose Spirit is grieved, and my Soul vexed from day to day with your filthy Conversation, who am known to the children of darkness, by that only which was named in the darkness.

A true Voice and Revelation of God unto all the Sons and Daughters of the fallen Adam.

THe Soul of man is made everlastingly durable and living, by the eternal breath of *God*, either in joy or misery unspeakable, to remain for ever, whose breath is excellent and wonderful pure, and is of one nature in its self, and doth not alter nor change its nature, or property at any time, yet it is like precious Ointment to the obedient and righteous Soul, which forsaketh its sins, (whereby it is captivated) and leaveth off transgressing against it, but is also like a stream of fierce and terrible burning fire to the polluted mind and soul in transgressions and sins, for the Soul that sinneth dyes from its pure refreshing life, and abideth in the dark, harsh, furious, wrathful, condemned life, which will burn and consume the wicked like stubble in a fiery Oven in the day of their judgement, which will certainly come to pass, for this is truly known in its ground, and hath been prepared of old for the seed of Transgression, and this is your portion, and the lot of your inheritance, all ye proud and wrathful, and all covetous brutish and unclean Spirits, from the hand of the mighty *God* of power and majesty, which will in his day be fulfilled, and come to pass upon the head of all the ungod-

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...ers, and unrighteous ones, the eternal Lord *God* of Hea-
...(with his breath of life) hath spoken it.

...the fierceness of wrath and unutterable torments, and
...ity and sorrow of heart that is to come upon his enemies,
...hate the Lamb-like spirit, and the true light of life which
...him proceedeth, who is meek and low in the heart, there-
...take heed and beware of wrath and pride ye rich and lust-
...men of the earth, and hearken ye professors (in opinions of
...sorts) who talk of him, and profess him in words only, and
...about his words with that mouth which will be utterly
...at the presence of him who is the express Image of his Fa-
...glory, with which you are biting the Lamb and his follow-
..., and also each other about dry bones, without life and pow-
...your sin and iniquities, which will be as heavy as a Mil-
...about your necks, notwithstanding all your will-worship,
...feigned humility, and talking of holy mens words, no hypo-
...is to be covered with them, but shall be stript naked, and
...guilty before the Throne of *God*, and the Lamb, whom
...you are tearing with the teeth of enmity against the life and
...ance of all shaddows and types, who hath been alwayes hid
...the unholy and adulterous minds to whom he is never like
...revealed, but in flames of fire, and with breaking and dread-
...shakings from off your foundation, into the endless pit of
...ness: and its but righteous with *God*, to turn you all into
...ness, who hate the precious light of life, and all you Teach-
...who are from the light, and break the commands of the Son
...*God*, (who said believe in the light) and teach men so, and all
...ing Priests, *Babels* Merchants, builded and building up in the
...ower of Confusion, who are hardened from (and feeding your
...without) the fear of *God*; you I say who are wilfully blind,
...striveth to keep close your own and the peoples eyes, lest
...should know the truth, and see you and your end, who are
...from the right way of life, and are in the cursed covetous
...ctices, and are in the perfect nature of the Wolf and Dogs
...out for ever (in that state) from the Kingdom of *God*, which
...life and peace, and from his presence, who taketh away the
..., and reconcileth to the Righteous *God* of love; Oh a heavy
...of account and judgement is coming upon you, ye destroy-
...of Souls, and Murderers, and Robbers, a horrible sentence
...you will be given at the bar of *Gods* righteous Judgements;

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Oh my Soul hath wept in ſecret, and my heart broken, and bowels turned within me, when I deeply weigh, and rightly conſider your condition and life, and the fearful plagues and judgements (without mercy) that on you will come in the end of your wayes; Oh that you would be warned to flee from the wrath to come, by imbracing the true light that in you ſhines (though you comprehend it not) which lets you ſee you are not in covenant with God, and reconciled to him, but in that which the Witneſſe of *God* teſtifieth againſt (in your own Conſciences) in which ſtate you ſhall never have power with him.

But (as the Scripture hath ſaid) he that believeth out of his belly ſhall flow Rivers of living Water; he that believeth on the Son of *God*, and hath him, hath life, and the Witneſs in himſelf; he that hath not the Son of God (who is meek and low in the heart) hath not life, neither doth he know the heart, out of whence cometh the iſſues of life, (and from death) nor the ſprings that run among the little hills, nor the river of the valley, that opens the thick and hard clods of the earth; for in the meekneſs and humility ſtandeth the water of life, and the wells of ſalvation, out of which the upright in heart draweth with joy, where the anger of God cometh not but is extinguiſhed, and quenched as water doth the natural fire.

But in the hardneſs of the heart is the unbelief, upon which the wrath of God abideth, and the wall of partition; which ſeparateth from the life of God, but in the eternal Light, is the meekneſs and water of life, (as a fountain opened) known and felt by them, that purely wait therein, and give up themſelves in the will of God unto him, as to a faithful Creator, but in that life which is above the meek ſpirit is the fear, and hath torment (naturally in it (being the ſeed of enmity) coming from the wrathful envious nature, to which is the fire of Gods anger for ever, [there is a gulf fixed between *Abraham* and the voluptuous and glutterous ones] which through tranſgreſſion, and fear, and condemnation, thereon is exceedingly kindled in the heart and bowels of the ungodly (which will certainly be known on their death bed) and burns into a perfect fire in great blatkneſs, and darkneſs ſometimes with vehement ſcorching heat, and ſometimes with extream harſh, and gnawing, with bitter and unſpeakable cold which as it were teareth with its harſhneſs and violence both ſoul and body, and ſpirit, fleſh, and bones, aſſunder, with unreſiſtable dread

dreadfulneſs, ſtriking through with its darts, the ſecret parts of the heart, then comes all that to be uncovered, which hath been hid, and this I have certainly found among the wonders of the great deep, whom God through his unſpeakable mercy hath brought me out of an unexpreſſable and horrible pit, wherein will no Water of life be found, for the rebellious children of darkneſs, (who hate the light of life in them) for if the Righteous, (who ſeek the Lord with their whole mind and ſoul) ſcarcely be ſaved, where ſhall the ungodly and ſinner appear? conſider this all you that forget God, leſt you be inhabiters of the horrible confuſed lake of fire, and thick darkneſs for ever, which certainly will devour all the Adverſaries of the Lamb of God (who taketh away the ſin, and ſaveth his people from it) who are the enemies of humility, meekneſs, and pure love, which in the children of light is found, for he that dwelleth in love, dwelleth in God (who is light) and God in him, for God is love;) O ye perſecutors and haters of the dear little ones of God, haſt and conſider what you are doing, and ſee what way you are paſſing, for the wrath of God abideth on all you, who are in wrath, pride, and envy; Oh fear and tremble for your day of diſtreſs, anguiſh, and aſtoniſhment is at hand, which will ſweep you all away as in a dream of terrors, in the dark and weariſom night of ſorrow; Oh conſider all ye Sons and Daughters of the fallen *Adam*, and you who are his firſt-born in the envy, and wrath, high, and lifted up, the day of the Lord God of Hoſts is haſtening upon you, and you ſhall be brought low, for pure light in power and great glory is made forth, like the ſwift lightnings of the thunder, which makes the hills to tremble, and the high mountains to ſmoak and burn at the brightneſs of his preſence, and all his enemies ſhall be like chaff, and as aſhes under his feet, upon whom he will trample in his fierce indignation, who are in the envious and wrathful nature exalted above the meekneſs and ſimplicity of Chriſt the Son of the living God, whoſe wrath receiveth you into its ſelf, being the Child born in it (and not come forth of it) and feeds upon it as your food and life, whoſe meat and drink, and rejoycing is to Lord it over others, and to rule in the wrathfulneſs of the fire of pride and revenge, but this cometh from the ſeed of evil doers, that ſhall never be renowned, but is accurſed, and baniſhed from God for evermore.

Therefore when the bodies outward life of the ungodly parteth from him, the ſpirit of that man together, with all its tranſgreſſions, entreth into the deepeſt, wrathful, bitter, curſed nature of darkneſs for its habitation for ever, (in which property before he delighted to dwell and act as a Ruler;) ſo here will the ungodly be filled with the fruit of their own wayes, where the fire of indignation is great, and increaſeth its torment and miſery through the exceeding dread and fearfulneſs of the preſence of God (being found in ſins) who ſhall not be able to fly from it, neither ſhall it ever be quenched, but endureth as long as God endureth, to all eternity; and this is the Worm which never dyeth, and the Fire that never goeth out; O this is alſo called the damnation of hell, which the ungodly and viperous Generation cannot eſcape, who live in the wrathful nature and ſeed of enmity, until the body parteth from its outward life, which is but as wind in the hand of God; and theſe things I certainly know, through the powerful Work and Revelation of God Almighty, who hath choſen the fooliſh things to confound the wiſe, and weak, and deſpiſed things to bring to nought things that are mighty, and highly eſteemed amongſt men; glory, praiſes, and thanks, eternal, and everlaſting power and dominion be aſcribed to the Lord God, and to the Lamb for ever and ever.

And into this nature of enmity man entred when he ſinned, and conceived, and imagined in it, and ſo became its Child, and went farther off the meek and ſimple life of love, and peace, becauſe of the fear which followed after the tranſgreſſion of it, which fear increaſed a fire of torment within him, (here the noble Vine became a degenerate Plant from the life in which it firſt ſtood, as a Child with God in pure light, life, and joy, out of all fear, and wrathfulneſs, and rebellion againſt him, and ſo the farther off he went from that life by which he was Created, and made a living Soul, the other Nature entred into his mind and heart, and became its food and life, and he became vailed, cloathed, and covered with the hardneſs of darkneſs, into which he entred, being afraid of the voice of God when he ſaw his tranſgreſſion and nakedneſs, who before had hearkened to the voice of the ſubtil Serpent, over whoſe nature he ſhould have ruled, in the dominion and life of God in himſelf, but being deceived by the contrary Seed of Enmity, was ſeparated and driven from the preſence of the Creator; take heed, and conſider this

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all ye ungodly Transgressors, careless, and disobedient ones, here is your state unto all eternity, except you return and hearken unto the voice of the Son of God (whose life is the light of men) and repent, and humble your selves in the presence of the Lord God, and of the Lamb, by whose brightness all your darkness and nakedness is seen and discovered, and all your strivings, and hidings will be as Fig-leaves, too thin and narrow for you in the day of Gods visitation, with fierce judgements, for the first-born of him who hides from the presence of God, (which convinceth of sin and evill) is a murtherer, and man-slayer, and we know that no murtherer doth enjoy eternal life, but is driven, banished, and separated from the presence, and glory of God for ever.

Therefore that which helpeth or saveth the Soul, and bringeth unto rest, and giveth it to eternal life (out of the chaines, snares, fear, and torment, in the wrathful nature) is the pure meekness and simplicity, in which it was Created, and stood as Gods child in innocency and love, free from trouble, anguish, fears, or sorrow, in the brightness of joy in the presence of God. And so the humility and meekness in the heart of *Gods* Child, is a Mediator to appease, or stop the wrathful anger which lyeth in the Enmity seed, and it is the Lamb of *God* in whom he is well pleased, that taketh away the sin, whom the soul is to hearken unto, as a true Prophet, and guide, and Saviour, whose Spirit leadeth into all truth, and preserveth them that follow him, and bringeth up the living Soul that hears his voice, out of the dark dominion, envy, and subtilty of the Serpent, who must hearken with that ear which heareth the reproofs of life, which is death to the transgressing Seed, and see with that eye which seeth it self naked, and not loathed, nor hide from his presence that discovers it, that he may come to live that was dead, and be found which was lost, for that is it which he is come to save, who is the Lamb of *God*, meek, and low in the heart, this is the deliverer that comes out of *Sion*, who turns away ungodliness from *Jacob*; this is *Sions* King who rides meekly upon the wild Asses Coult, whom no man (in pride and rebellion) regardeth, but there is no place of darkness that shall not be searched out by his light, nor no covering in it shall go unstript, but shall become naked, ashamed, and confounded at the eternal brightness of the Lamb of *Gods* power and life.

Therefore wo, and misery from the Lord God, of infinite glory, of heaven, and earth, with great tribulations, anguish, and vexati-

on of ſpirit, ſhall be rendred, unto all them, that make war with the Lamb, (and the faithful with him, whoſe ſeed is bleſſed) for they ſhall have their part in the lake which burneth with fire, and unſpeakable torment who are in the enmity againſt the appearance, of the righteous ſeed of life, and this unto all ſuch, is the Lord God of power, and endleſs ſtrength, whoſe word, is like a hammer, and like fire, to break in pieces, burn and conſume, all the wicked, and ungodly of the earth, who are like droſs and dung, and ſtubble in his preſence, who is now riſen to ſmite the earthly minded, unholy, and prophane, with the rod of his mouth, and with the breath of his lips, will he ſlay the wicked, who cannot ſtand in his judgements, when his anger is wholly kindled, whoſe day is haſtning upon all fleſh, that hath corrupted his way, and theſe things I have ſeen, and of them am a witneſs, and have learned them from the hand of God, who found me, and pluckt me out, as a brand of the fire in unſpeakable diſtreſs, anguiſh, and carefulneſs of Spirit, in a deſolate wilderneſs, who their could have given, the whole world for life to my ſoul, being in the flames of the everlaſting burnings, where I ſaw the ſinners in Sion affraid, and fearfulneſs ſurpriſed the heart of the hypocrite, who cannot dwell or endure therein, nor any who joyns not unto him in Spirit, who is meek, and low in the heart, and this may ſerve, for a true, and certain warning, unto all that live ungodly upon the face of the whole earth, and all who are lifted up in the ſeed of enmity, in pride, wrathfulneſs, and rebellion, againſt the meek ſpirit, thoſe things are the everlaſting, and true ſayings of God, but hid from thouſands who are in the unbelief, yet to the light of Chriſt in them, I am manifeſt, which heareth my voyce, and to it have I cleared conſcience, and the Lord God of their blood, who rebel againſt him; but he that can receive, it let him, who ſhall then know from whence it came, and whither it goeth, which no man ever ſhal, that is not born of immortal ſeed, nor know the myſteries of the Kingdom, which to the Children of Light, onely are revealed, whoſe life is hid, from all the wiſe, and prudent of the Earth, and from all, who hardeneth their hearts againſt them, whoſe day is coming, wherein they ſhall ſuddenly fall into miſchief.

For a woful day is coming upon all you, who ſpend your precious time, in the luſts of the fleſh, that war againſt the ſoul, who are rejoycing, and feaſting without fear, in ſports and plaies

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whose hearts through the abundance of your lusts and vanities, are lifted up in vain-glory above your fellow Creatures, and also above Christ Jesus the light of the world; who is a man of sorrows, and acquainted with grief, whom you sometimes talk of, for a Cloak of maliciousness, and deceit, but his life you know not, but are bitter enemies to him, and his followers, for all whose God is their bellies, whose minds are in the earthly things, are enemies to the Cross, of the Lord Jesus Christ, whose end will be everlasting destruction, and misery, for you are the careless ones that are at ease, whose day of wo, breaking down, shaking, and trembling must come, though you make a mock at it now, while like pampered horses, you can rejoyce, in the height of your strength, and pride of heart, but the day is coming, and stealing on you unawares, like a thief in the night, wherein the Grasshopper will be a burthen, and your desires shall fail, and all your lusts, and pleasures will then be as a bitter Cup unto you, and the chains of your darkness, wherein you delight, will then bind you and press you down, into the place of perdition, in the sight of the dreadful holiness of God, where you shall tremble at every moment, and startle as men distracted, and amazed at the shaking of a leaf, who shall be affrighted, and chased, with terrors, as wild Roe upon the mountains, before the furious hunter, and as fearful sinking down, into a terrible pit of endless thick darkness, and astonishments, and strange sights, and apparitions, with that eye wil you then behold, which now you strive to keep close for fear of its condemnation, which shall then clearly be opened, and a dreadful sound will you then hear, with that ear, which now you turneth away from hearing the Law of truth, [which is light, and life,] and cannot endure sound doctrine, but love smooth things, flatteries, and deceitful coverings, false prophesies, and divinations, which will deceive you, and cause you to trust in a lie; with which you cannot stand before the God of truth, but your fall, and torment, will be without hope of end, and this great, and dreadful day of the Lord, shall you all know, fulfilled upon you, whose portion is in this life, and names are written in the earth, who regardeth not the day of your visitation, but loves the pathes of darkness, which leads to the chambers of death, and everlasting destruction.

So this I declare unto you all in the presence of the Lord, & warn you in your life time to repent, and Tremble at the word of the

Lord

Lord God, and let your laughter be turned into mourning, and your joy into heavineſs, and come down off your Thrones of haughtineſs, pride, and pleaſures (which is the dark dominions of the curſed Serpent) and ſit in duſt, and aſhes, and humble your ſelves in the ſight of God, and let your hearts be broken, and rent, and cry mightily unto the Lord God, forſaking your ſins, and abominable iniquities, leaſt the King of *Nineveh* riſe up in judgement againſt you, (becauſe of your unbelief) and a day come upon you like a flood, to ſweep you all away into endleſs deſtruction and ſorrow, and this unto you all is a viſitation, and warning, from the eternal word of the Lord God Almighty, whether you will hear or forbear.

W. B.

The 6 Month, 1658.

I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes, Matt. 11. 25.

FINIS.